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constitute an appendix, in which certain critical questions are discussed at greater length than seemed desirable in the introduction. The character of the topics discussed in this appendix indicates the lines along which the commentary is laid out: the style and vocabulary of the epistles; the theory of composite authorship; the chronological order and place of the pastoral epistles; the evolution of the teaching elder; Paul's doctrine of inspiration; and the ethics of the pastoral epistles. The author regards the epistles as Pauline in their present form, and assigns them to a period subsequent to that covered by the narrative in Acts. His view of the heresies opposed in the epistles is that they were "the last effort of Judaistic traditionalism to overthrow the religion of Christ."—EDWARD I. BOSWORTH.

*Moderne Meinungsverschiedenheiten über Methode, Aufgaben und Ziele der Kirchengeschichte.* Von Adolf Jülicher. (Marburg: Elwert, 1901; pp. 24; M. 0.50.) This is No. 5 of the Marburg academic addresses. It was delivered on the occasion of the author's induction to the rectorate of the university. It seems to have been especially called out by Harnack's *Das Wesen des Christentums*. The author reconsiders the whole subject of methods, problems, and ends in church history. He seeks, and upon the whole keeps pretty well to, the *via media*. He insists that church history has a very distinct field of its own, and that it will render the best service by limiting itself within that field, and not by running off after new problems and ends. In a word, church history should attend strictly to its own business. This is an excellent principle—when properly qualified.—J. W. MONCRIEF.

*Sokrates und die alte Kirche.* Von Adolf Harnack. (Giessen: Ricker, 1901; pp. 24; M. 0.50.) Taking Socrates as the representative of Greek philosophy, and Jesus as the representative of the Christian religion, Harnack traces the mingling and confusing in the minds of the early Christians of the two realms of philosophy and religion, as illustrated in the comparison of the death of Jesus to the death of Socrates. The comparison is first made by Justin, is approved by Clement and Origen, and by most of the apologists, until Tertullian draws a distinction in favor of Jesus' death. Following him, Augustine robs Socrates' death of all value by branding all heathen virtues as glorious vices. This bold assertion of the supremacy of the revelation in Jesus is confirmed today, and we no longer look to Socrates for Christianity nor to Jesus for philosophy.—A. E. HOLT.